THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (ACTS 2: 38).

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PRESERVATION OF THE SAINTS IN MEXICO.

BISHOP JOSEPH C. BENTLEY, of Colonia Juarez, Mexico, delivered an interesting address on the conditions in the Mexican war zone, at the General Conference held in Salt Lake City, on the 7th of April, this year. He told of the preserving care of God extended to the saints in this disturbed region. The following is quoted from the report published by the *Herald-Republican*:

"I suppose all of you are aware that the Latter-day Saints in Mexico are located in the heart of the revolutionary section of Mexico—where revolutions are manufactured—and our condition there has not been so satisfactory, nor so pleasing as we should like to have had it, for a number of years. But especially since the recognition, by this government, of General Carranza in that country, it has been in an unusually disturbed and unsettled condition.

"The people who reside in Mexico have endeavored to maintain a neutral condition or position, so far as we were concerned. By the advice and counsel of our brethren who preside over us, in the beginning of this trouble in Mexico we were counseled that our position should be absolutely neutral; that we should not engage in this conflict that was going on in that country, or that should go on in that country.

"We have endeavored to maintain this position; we have endeavored to maintain a friendly relationship with all the different parties that might come into our community. While we have been recognized as foreigners, while we have been looked upon by the Mexican people as American citizens, or people belonging to the United States, yet there has always been more or less distinction in the minds of the people of Mexico between the Latter-day Saints and the ordinary American who has come there for

purposes of gaining a livelihood and engaging in the pursuits of mining and other industries that did not identify them especially with the country in which they live.

"After the recognition of General Carranza, General Villa returned to our locality, and in the little colony of Dublan he kept something like twelve thousand soldiers for a period of six weeks.

"They were a pretty hungry lot; they had been whipped and chased, run over the hills and the country, until, when they reached our part of the country, they were pretty hungry. They said it did their hearts good to see somebody that had something to eat. They paid for what they got in their own kind of money; but, of course, that was of no value to us, nor to anyone else for that matter, because it had so decreased that it was not worth the counterfeit that had been passed.

"But we sold them our produce. We kept that body of men, women and children in our locality for about six weeks, and fed them on corn and other products of the colony, and were surprised to find that, after they had gone, we reaped the greatest harvest that we have ever harvested in Mexico. We cannot understand it yet; we did not at the time, and we have never been able to solve the problem. Notwithstanding that army was there, and we fed them for that length of time, we still had the greatest harvest that we have ever reaped, in proportion to the number of people and to the acreage, since we have been located in Mexico. Our granaries were full, and we seemed to have plenty to eat and to wear.

"After being defeated in Chihuahua, or in Sonora, a portion of that army returned again to us. They were not in quite so good and friendly a mood on their return, as they were when they went over; but still we managed to get along with them. We treated them kindly; we endeavored to pacify them and to impress upon their minds that we were there for the good of that people.

"A few weeks ago, when the Americans were killed down at the mining camp, General Villa passed through, or near our colony again, on his way to Columbus. The Mexicans brought word that he said he was going to destroy Colonia Juarez, and kill all the 'Mormons' on the way out; but after having passed us by, he said it entirely slipped his mind, and he got so far past that he guessed he would not go back.

"We were very thankful to him that he did not, and appreciated the fact that he passed us by without coming to see us.

"Of course, after the terrible attack on Columbus, and the way in which they destroyed property and took the lives of all the Americans, and a very great many of their own people, it caused a great deal of concern to those of us in the colony, and especially to the natives, or the Mexican soldiers. They were very much concerned because his return was back again in the direction of the colonies.

"They all seemed to center in that locality, because it is a good, rich, fertile country, and it is a good place to recruit. It has been a good place for the revolutionists ever since our people have been there. They have been able to get more good horses, and good food, and good provisions, in that locality, than in any other part of Mexico where they have been. And on his return a few weeks ago, after the attack on Columbus, there was considerable concern.

"I want to say this for the Carranza army; they are not well equipped, and they are not disciplined soldiers, but they had an interest in our people. While they did not have a sufficient number to offer any defence for us, they were careful to keep us posted. No doubt we received a great many more reports than were true, but they sent to us all the information they had, and there was not any of it very comforting. The indications seemed to be that Villa, with his struggling army and his wounded, was making for the colonies again.

"We were instructed by the general in charge of the Carranza army, to move our families into their garrison, and they would take care of us; but they could not take care of themselves, let alone us. They could not have provided for our families; we could not have gone and lived with them, and so we expressed to them our gratitude for their kindness, for the invitation, and said that if we should feel frightened and wanted to leave our homes, we would accept their invitation; but we called our brethren and sisters together, we appointed a general fast day, and asked all our brethren and sisters to fast and to pray unto the Lord, to see if we could find an impression what we should do.

"We were entirely helpless, so far as the defence of this world was concerned; there was not a gun in the whole colony scarcely. I was asked this morning about how many people we had in Colonia Juarez. We had about twenty-five men, and about two hundred and fifty women and children. And they wanted to know if we were well armed, and I said no, we did not have any arms; we were very thankful to the Lord we did not.

"When our fast day came, our brethren and sisters arose and expressed themselves, and while the reports were disquieting, while we realized that our brethren and sisters in this country were very much exercised as to our safety, our welfare, and as to the wisdom of our being in that country, yet the unanimous expression of our brethren and sisters in that fast meeting was that, so far as we could tell, the Spirit of the Lord prompted that we should remain at home and serve the Lord and keep His commandments, and put our trust in Him, and He would take care of us, whatever the conditions were. And if General Villa and his army should come to us, the Lord would soften his heart, and cause that he would pass by and leave us with a better feeling of friendship than had existed before.

"And to our astonishment our brethren and sisters returned to

their homes, and the night General Villa passed those colonies, they slept in peace. There was no one on guard. The Mexican army had withdrawn all of its soldiers, and every man that they could get was put into the pits to defend themselves against the approach of General Villa.

"You may not understand, my brethren and sisters, how that name strikes terror to the hearts of those people. It is not only Americans that he does not like; when he takes it into his head to destroy life, he seems to have no regard as to color or race. And everybody was very much exercised that knew he was only three miles away from our colony, and that it would only be a matter of an hour's time till he could enter it, and there was not a soul there but Latter-day Saints. But the people felt the spirit of peace, we retired to our homes, slept peacefully, and during the night he crossed over and came to Colonia Dublan, within half a mile of our homes, looked over the town and passed on.

"He never even disturbed us, and I want to say to you, my brethren and sisters, the people of those colonies feel that the Lord has preserved us, and that He has heard and answered our prayers because we have acted on the counsel of President Joseph F. Smith, which was given to us in the beginning of our return to these colonies, that the key of our safety was the spirit of love, the spirit of kindness, the spirit of the Lord, and of patience towards the people by whom we were surrounded; if we would exercise this, and put our trust in the Lord, He would take care of us. It has been a wonderful testimony to the Latter-day Saints, and especially to our children, to our boys and girls, that if we serve the Lord and keep His commandments, and put our trust in Him, He will take care of us, for we had no other defence, and there was no other possible show for us; and we know, my brothers and sisters, the Lord heard and answered the prayers of Latter-day Saints concerning His people."

CONFERENCE REFLECTIONS.

Once again is conference a thing of the past. Once more the saints of God have met and held sweet communne, sustaining those in authority over them, and enjoying the spirit of peace that overshadow them on these joyful occasions. What a contrast might be drawn between the saints of God assembled to return thanks to the Giver of all for His blessings bestowed upon them, and to hear the voice of the prophet of God proclaiming to them the will of their God, and the multitude of men congregated on the battlefield for the sole purpose of destroying each other!

Was Joseph Smith, the first prophet of this "Mormon" Church, a prophet of the Lord, or was he not? When he declared that the day would come when all who would not take up sword against his neighbor must flee to Zion (America), did he speak by his own

power, or by the power of the great I Am? This day his words are fulfilled, let the power by which he spoke them come from what source it may. The saints of God believe him a prophet, and strangers, visiting the city of the saints, are deeply impressed by the prophet of the present day, and his humble adherents.

Conference convened on Thursday and Friday, but those two days a sick-bed claimed my attention, and the first bit of conference in which I participated was the Nottingham re-union. Oh, these re-unions! How they take one back to the mission-field, where the gospel in all its strength and purity was first heard by the saints assembled there! What joy fills our hearts as one by one familiar voices greet us, and loving hands are outstretched in welcome! One by one the saints are gathered to Zion, and "high on the mountain tops" they praise and glorify their God.

Sunday morning dawned bright and fair, and as early as eight o'clock crowds had begun to assemble. Six, seven and eight or more abreast, they were coming down the side-walk, and long before the time for the morning session to start, every seat was taken; but still the people flocked in, until all the available floor space was occupied. It was my good fortune, shall I say? to sit by a non-"Mormon." I bade him "Good morning!" and soon elicited the information that my impressions were correct, and he was not "of the faith." What luck! I thought. Now I will be able to see conference with the eyes of an outsider. I found he belonged to the people calling themselves "Christian brethren"—the church my sister formerly belonged to—and, as far as my investigations have gone, nearer the "Mormon" faith than any other church. He said he was traveling, had stayed over night in the city, and whilst his companion slept, he, having heard that the "Mormons" were holding conference, had slipped out to see these much-talked-of people, and hear for himself what they had to say.

As none of the authorities of the Church were known to him, I pointed them out as they took their places on the stand. Of course, the "Mormon" prophet interested him most. Then the Patriarchs and high priests caught his eye. "See!" he said, "all those white-haired men, who are they?" "Do you remember the patriarchs of old mentioned in the Bible, and how they blessed their children before they died? Do you remember Jacob blessing his twelve sons?" "Why, yes, I do," he answered. "Well, those men there are the patriarchs of our Church, and we go to them and they bless us and tell us what lies ahead of us, and the blessings the Lord holds in His hands for us, if only we will be faithful.' Then I pointed out the bishops and counselors, and various other office-holders. (We were sitting in the gallery.) "You know," I said, "it is only young and foolish girls who are interested in the 'Mormon' Church." He leaned forward and looked me straight in the face, the better, I suppose, to catch my meaning; then his eyes wandered over the assembled multitude. "Do you mind telling

me what you mean?" he queried. "As far as I can see, by far the greater part of this congregation is composed of white-haired men and women. Why! look down there, they all seem aged. Why do you say only foolish girls join you?" "Oh!" I answered, "I am merely quoting the world." "Pardon me," he said, "if I fail to understand. Why *girls*?" "Do you know nothing of polygamy?" I asked. The expression on his face was a mixture of incredulity, scorn, and amusement. "Polygamy!" he exclaimed, "you never mean to tell me that the world hugs that theory still! Ridiculous! Why polygamy is long since dead and forgotten." "Oh, no!" I answered, "the world remembers it still, to the exclusion of all else." He said the world had better come along here when the conference is in full swing. Then he told me how he had looked in at the Tabernacle just after eight o'clock, and seeing but a few hundred people present, and noting the size of the building, had decided to take a walk, thinking he could return later and choose his seat. Great was his surprise when he did return to see the crowds assembled.

He was also surprised to find "conversations" carried on in the House of the Lord, and he asked me would the noise cease when the meeting began? "Only let President Joseph F. Smith's voice be heard," I said, "and you will hear no sound besides." Then I told him that the Lord did not object to our talking in His presence, before the meeting began: that sociability was a great feature of "Mormonism." He seemed to consider that an idea worth considering, and compared it with the stiff solemnity of the churches of the world.

A hush fell upon the whole building as the prophet's voice rang out, and our friend leaned forward the better to hear his words. The session started with the song, "Now let us rejoice in the day of salvation." "Did you like it?" I asked, as we sat down. "That was surely great," he answered. "I have heard of the 'Mormon' choir, but never heard it before. You are certainly great singers."

When the meeting was over, I turned to him and said, "Well, what is your verdict? Has your time been wasted?" "No!" he answered," "not by any means; I should say not. It has all impressed me very favorably. That is what I call good, sound doctrine." "For a *man-made* institution, don't you think it rather good?" I queried. He again favored me with the close scrutiny he had given me when I had remarked on the "girls" joining the Church. "Say!" he exclaimed. So I said, "The world says that Joseph Smith established this Church. We give the glory to God. Man may draw a crowd, but it takes something more than man to draw a multitude, such as you see before you." "That is a great thought," he said, and remarked that it was the largest religious gathering he had ever witnessed. When we arrived outside, I introduced him to an elder I knew in the field—our conference president—and he told him what an enjoyable morning he had

spent. "I would not have missed this for anything," he said, "and you may be very sure, if I get amongst your people again, I shall visit them. I have enjoyed every moment, and I feel honored by being in such company. I thank you, and I go forth from your midst with new thoughts; you have given me great pleasure, and I appreciate your interest and consideration of a stranger in your midst, and be very sure this day will not soon be forgotten."

In the afternoon we attended the overflow meeting held in the open air, and it was simply grand; grand in its great simplicity. An aged brother was the first speaker, and he told us how, when quite a child, he had met the Prophet Joseph Smith, who passed his fingers through his curly hair and told him he should live to go forth and carry the gospel to the sons of men. He testified how the words of the Prophet had had fulfilment, and again, I ask, Was Joseph Smith a prophet of God? When men who have seen him and heard him speak, can stand in our midst and testify how his words have been fulfilled to the very letter, are we as misguided as the world proclaims us, when from the very bottom of our hearts we believe he was a prophet of the most high God? The Tabernacle and Assembly Hall were packed to their utmost capacity in the afternoon, and again in the evening, when the largest Sunday school in the world met together, every seat in the Tabernacle being occupied, and many people were left standing.

The roll-call was something to leave an impression on the minds of all present. The names of the various missions were called from the stand, the saints being requested to answer, "present," when their special field was named. Europe, Australia, Canada, the United States, the Islands of the Sea, all were represented; but something like a thrill passed through the congregation when South Africa was called, and a voice responded, "present." Yes, Africa, the dark continent, as it has for long been called, has at last received the light. Modern revelation, rejected by the world, has penetrated its dark depths, and now, when the roll of the Church of Christ is called, its representatives answer, "present." "When the roll is called up yonder," my brothers and sisters, will you and I be there? Shall we be found at the right hand of the throne of grace, ready to answer, "Present, Lord"; or, when our name sounds forth on that great day, will only the echo answer? "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." So said Christ; and if this conference has taught us nothing else, as the various missions responded to the roll call, it taught us most certainly that this day is this prophecy fulfilled in part—"This gospel of the kingdom shall be preached in all the world." Forget not the closing words, "and then shall the end come," and let the message of this our Sunday school conference be, "Prepare," so that, "when the roll is called up yonder," we may indeed be there.

Salt Lake City. MOLLIE HIGGINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 8, 1916.

EDITORIAL.

JOSEPH SMITH, A TRUE PROPHET.

When the foundations of the Church of Jesus Christ of Latter-day Saints were laid, the Prophet Joseph Smith, inspired from on high, on many occasions foretold that the Lord would perform a "great and marvelous work" among the children of men. In the Doctrine and Covenants (Sec. 4: 1) we read, "Now behold, a marvelous work is about to come forth among the children of men." This revelation was given in February, 1829, before the Church was organized, and before the Book of Mormon was published. In April, the same year, the Spirit of Revelation repeated. "A great and marvelous work is about to come forth unto the children of men" (Sec. 6: 1). The assurance was again given in June, the same year, after the Spirit of Revelation had indicated that twelve apostles would be called to proclaim the gospel in all the world. Speaking to the twelve, the Lord said. "And by your hands I will work a marvelous work among the children of men" (Sec. 18: 44).

When these revelations were given, there were no signs whatever, visible to the human eye, that the work in which the young man was engaged, and which entirely filled his heart and mind, would attain any importance. It was like an early bud exposed to the frosts of a wind-swept plain, more likely to perish than to develop to perfection. Joseph Smith had no money, no influence, and but few friends. He had many and powerful adversaries. The doctrines he proclaimed were contrary to the doctrines generally believed in, and their acceptance was detrimental to the financial interests of recognized spiritual leaders. The probability, therefore, was that he would be overwhelmed, and that his work would perish without leaving any mark, or impress, upon the history of the world. Human wisdom could see no other outcome of it.

In fact, many would-be prophets predicted the failure of "Mormonism" from the beginning, and some are still hoping against hope that they may see the end of the Church. It was thought, when the saints were driven from Missouri, that the adversary had been victorious. The same view was entertained at the time of the expulsion from Illinois. Later, when mobocracy had failed, it was hoped that the purpose could be accomplished through government aid, and, as a consequence, we had the ridiculous and abortive "invasion" of Utah, to quell a "rebellion" which did not exist and that by a general who, himself, fell as a "rebel" in

the Civil War; followed years afterwards by a series of legislative enactments. So determined have the adversaries been to prove that the work of the Prophet Joseph was of no consequence; that it was doomed to extinction and oblivion.

But the Lord had otherwise decreed. Even before that work had been fairly started, the Prophet declared that it would be great and marvelous. Has this come true?

Is the work great? There are now at least seventy-two organized Stakes of Zion with 797 wards and 38 branches, and, in addition, mission conferences in the United States, Great Britain, the European continent, Africa, and the Islands of the Sea. There are now just about as many members of the Church, scattered throughout the world, as there were Christians in the Roman empire at the end of the first century of our era. The Sunday schools of the Church had, in 1914, an enrollment of 162,904, and they are praised by all who know anything about them, while the schools and institutes of learning of the Saints, are well to the front in every respect. The work has, indeed, grown to so great proportions, that the name of the prophet Joseph has become as well known in the world as that of Wycliff, Huss, Luther, Calvin, or John Knox.

Is the work marvelous? The organization of the Church is certainly a marvel. There is nothing like it elsewhere, in the entire Christian world, and certainly not outside Christendom. It is an organization that has been pronounced perfect even by outside critics, and it cannot be contemplated intelligently without exciting marvel and admiration. To study it is to go through a magnificent piece of workmanship, such as a great ship, for instance, with its engines, its holds, its staterooms, saloons, and all other appointments, each designed to meet a certain requirement, and all forming one great vessel to which may be entrusted the precious lives of the crew and passengers, and all that they possess. Its doctrines are equally marvelous for the truth they embody—truth hidden to human understanding, and yet, when revealed, clearly seen as truth, and in perfect accord with every other truth known to man. There is nothing like it in any other religious system.

The prophecies given in the beginning, that a great and marvelous work was about to be brought forth, have been fulfilled to the letter, in spite of all the efforts of the adversary to bring the work to naught, and thereby prove the prophecies to be false. And this is all the more remarkable, when we consider that several reformatory enterprises, which were started about that time, have all failed, while the Church is growing in influence for good continually.

There were, for instance, the so-called Irvingites. In the winter of 1829-30, Mr. Edward Irving, a minister of the Scotch church, delivered a series of lectures on "spiritual gifts." This was the beginning of the establishment of a church which called itself the

Catholic Apostolic Church. It was organized with apostles, prophets, evangelists, and pastors, and these claimed power and authority to preach, and perform miracles. The church was founded about the same time as the Church of Jesus Christ of Latter-day Saints, and spread from England to the United States and the European continent. But where is Mr. Irving's church to-day? In some respects it resembled our Church, but who is there to-day who has heard of the Catholic Apostolic Church?

About the same time the followers of Saint-Simon in France attracted a great deal of attention. Many of the most promising youth of that country joined them. An association having all things in common was formed. Presently, however, dissension arose. Bazard, with an important following, seceded, and Enfantin led the association into stony paths, until the courts interfered, and the society was broken up in 1832.

To the same category belong the experiments of Robert Owen. He was born on the 14th of May, 1771, at Newton, Montgomeryshire. By the time he was a little over forty years of age, he had worked out a religious creed of his own, and he began a social propaganda, in 1813. He had labored with great zeal to teach his workpeople thrift, cleanliness, and order, and devoted time and means to the education of children. His work became famous and attracted visitors from many parts of the world. He established communities at Orbiston, near Bothwell, and later at New Harmony, Indiana, and several other places; but every one was a failure. In 1828 he severed his connection with the celebrated cotton mills at New Lanark, and as he had exhausted his resources on his American experiments, he seemed to be helpless, and finally drifted into spiritualism. He died in 1858.

These are notable instances of the futility of human efforts to save mankind, without the interposition of the power of God. But the very failure of such efforts proves the truth of the claim we make for the Church, that it was founded by the Almighty, and that the prophet Joseph and his associates were but instruments in His hands. The prophecies of Joseph came true. His work, though the beginning appeared to be small and insignificant, had the germ of divine greatness in it. That made it different from all other apparently similar efforts. It was the indwelling of that divine element which made it possible to predict with perfect assurance that a great and marvelous work was about to be performed, when the corner stones of the Church were laid. Joseph made this prediction, and it has been verified, though other organizations have fallen into ruins all around us. When the predictions of a man come true, he is a true prophet. The existence of the Church to-day as a force in the world, demonstrates that Joseph Smith, who, from the beginning, predicted its triumph over all obstacles, was a true prophet.

J. M. S.

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual meetings of the Manchester conference were held on May 28th, 1916, in the Co-operative Hall, Downing Street, Manchester. There were present: President Hyrum M. Smith of the European mission; Elder John E. Cottam of the Liverpool office; former president Clarence J. Woods, of the Liverpool conference; Elder B. Glen Kenney from the South African mission; President Irvin Call and five traveling elders of the Manchester conference.

The morning session commenced at 10:30. The opening hymn was, "Nay, speak no ill." Invocation by Brother B. W. T. Norman. Continued by singing, "Beautiful Zion, built above." Sacramental hymn, "Little children, the Savior loves you."

The Sacrament gem was given by Sister Elizabeth Moss. The Sacrament was administered by Elders Israel C. Barlow and Cyrus Robinson, assisted by Brothers Thomas Beverley and Norman Thompson. Concert recitation, directed by Sister Elizabeth Moss, was taken from Luke 6:37-38.

President Irvin Call extended a hearty welcome to all present, and made a few remarks regarding the great accomplishments of the Sunday School workers.

May Mills, of the Intermediate class, recited the Articles of Faith. Sister Ada Duxbury gave a short talk on the benefits of the Sunday School. Brother James Diggle, of the Hyde branch, gave an outline of the parents' class work. He said its purpose was to assist parents in the teaching of their children.

Brother Benjamin R. Birchall spoke of the development of children during their tender years of childhood. He likened the care of children unto that of plants during their early days of growth. Life, he said, was uncertain, and he wished that all would lay up for themselves treasures in the kingdom of God.

Singing, "Jesus, my Savior true." Benediction by Elder A. Silas Allen.

The afternoon session commenced by singing, "High on the mountain top." Invocation by Elder Israel C. Barlow. Continued by singing, "Though deep'ning trials throng your way."

The names of the general and local authorities of the Church were then presented, and the officers were unanimously sustained.

Elder Israel C. Barlow was the first speaker. He said he felt thankful that he was privileged to be present. He showed from the teachings of our Savior that it is necessary, to gain eternal life, to love the Lord with all our heart and our neighbor as ourselves.

Elder A. Silas Allen bore a strong testimony to the truth of the gospel.

Elder Cyrus Robinson explained the meaning of faith, and said that he wished that all would pray for this gift. His testimony

to the world was that the Latter-day Saints have the true faith, which was established by Christ.

Elder James M. Cook gave proof that the gospel of the kingdom, spoken of by Christ, was being preached in all the world by the "Mormon" elders. The signs of the times, he said, point to our Lord's second coming; so let us be ready.

Sister Lizzie Gleaves rendered a solo.

Elder Marion M. Green said he deemed it a pleasure to be a messenger of the true and simple gospel. All is pointing to a great harvest, if we will but do our part. It is our purpose to labor and wait, because none but God can give the increase.

Elder Clarence J. Woods expressed a feeling of gratitude for having had the privilege of meeting with the Manchester saints. He said many people had the idea that it was necessary merely to enter the fold of Christ to be saved in the kingdom of God. He explained that the responsibility had then only just started, and encouraged all to live the gospel, and teach it by example, as well as by precept.

The afternoon session was closed by singing, "Redeemer of Israel." Benediction by Elder B. Glen Kenney.

The opening hymn of the evening session was, "Arise, O glorious Zion." Prayer by Elder Cyrus Robinson. Continued by singing, "On the mountain's top appearing."

Elder B. Glen Kenney was the first speaker. He said he felt very grateful for having the privilege of attending conference in Manchester, and gave a brief report of conditions in the South African mission. He then presented proofs of the divinity of the Prophet Joseph Smith's work. He also made plain the conditions brought about by the great apostasy.

Brother Walter Roberts and Miss Flossie Osborne rendered the duet, "Guide me, O Thou Great Jehovah."

Elder John E. Cottam said that, from the earliest times, human beings had sought for those things which possessed value. Men had delved into the earth for the precious minerals; some had sailed the oceans in quest of the riches in the sea; others had entered the forests, searching for the wealth of the timberland. Most individuals expended their best efforts in acquiring those treasures which could be measured by the yard-stick or weighed in the scales; yet the most valuable things in life could not be held in the hand, or examined by the eye. In the Bible and other sacred volumes, were riches more precious than those found in the soil, or the ocean, or the grove. One of God's gems was seen in Proverbs 3:27: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." The gospel of Christ imposed upon each individual two obligations—to refrain from evil, and to do good. The first requirement called for a merely passive attitude; the second necessitated activity and aggressiveness. Those who had received the highest honors from

God had not simply shunned wrong-doing; they had exerted themselves in behalf of what was righteous, and they had bestowed good gifts upon others. Joseph, the Hebrew, who entered Egypt as a captive, and attained the rank next below that of Pharaoh himself, dispensed blessings to many nations. He constructed granaries and stored therein the surplus of the seven years of plenty; and when the period of famine came, he saved from starvation not only the Egyptians, but people of other races. Moses was distinguished because of the good which he did. Christ's whole career was employed in bringing blessings to the world. The Prophet Joseph Smith received ridicule and suffered persecution because he strove to illumine an error-darkened world. The Latter-day Saints have the truth. They possess that which is more precious than earthly wealth—the gospel of Jesus Christ. The blessings which they have received they should not withhold from others, but are required to give freely of what has been so liberally bestowed upon them.

Miss Flossie Osborne rendered the solo, "The heavenly song."

President Hyrum M. Smith said he was very thankful to meet again with the saints. There was a spirit among Latter-day Saints which made even the stranger feel at home. It was necessary for all members to do their duty, in order to have a perfect body in Christ. He said it was the duty of a teacher to give unto the pupil that which he possessed. He spoke very strongly against the modern doctrine of belief alone. Man, he said, is naturally inclined to do evil and by such a doctrine many were led to do evil things until late in life. Many undesirable things were brought about by the doctrine of belief alone. He then explained at length the principle of true repentance: That true repentance worked a Godly sorrow for sin and a turning unto righteousness. Next, he explained the principles of baptism and divine authority. Most people, he said, were ready to accept a thing which was popular, but were much against that which is unpopular. He stated that there was a movement on foot to "Christianize" the Bible. The world is in need of returning to the pure principles of truth as taught in the Bible, instead of extracting parts that did not harmonize with their ideas. He said that Joseph Smith was chosen as other prophets had been chosen, to usher in a period of righteousness, and warn men of the judgments of God. He bore a strong testimony to the work, and blessed the saints in this time of strife. Through President Smith, Sister Ida B. Smith sent her love to the saints, and desired the sisters to continue faithful.

Between the morning and afternoon sessions of conference, a Priesthood meeting was held. President Irvin Call gave a report of the conditions of the conference. President Hyrum M. Smith and Elder John E. Cottam gave some valuable instructions on the duty of the elders and local brethren.

MARION M. GREEN, Clerk of Conference.

GOD AND THE WAR

MANY are the answers of learned doctors of to-day to the queries, "If God is all-powerful and all-good, why did He allow this cruel war to begin?" Where was He, when the unoffending women and children of Belgium were so brutally tortured by wicked men?"

One has said, "All the woe of the battle-fields in Europe to-day might be concentrated in time of peace into the bosom of one old woman dying of cancer in hospital; therefore, why doubt God now more than before the war?" Others say, "The world is what it was in the days of Noah; people are so wicked that God wills to destroy them." But these answers do not whisper comfort to the broken-hearted mother who asks, "Why should my only son who has lived a clean and honest life, be torn from me and taken to the trenches, there to be gassed, suffer and die? Why does God allow it?" "Why do the righteous suffer?" Let the Book of Mormon answer. Then compare the divine truth with the ideas of uninspired man.

The prophet Lehi, in explaining to his son Jacob the cause and effect of the fall of Adam, and also the vicarious work of our Lord and Savior, said:

"And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil: to act for themselves, and not to be acted upon, save it be by the punishment of the law at the great and last day, according to the commandments which God hath given. Wherefore, men are free according to the flesh * * * to choose liberty and eternal life * * * or captivity and death" (II. Nephi 2: 26, 27).

From this we see that man has his free agency; he knows good from evil and will be punished, or rewarded, according to his works.

Before the murder of righteous Abel by his brother Cain, the Lord reasoned with Cain and said, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;" but He did not stay the murderer's hand.

After Alma and Amulek had preached for some time in the land of Ammonihah, many believed on their words; but the wicked were angry, "for the guilty taketh the truth to be hard, for it cutteth them to the very centre." Therefore, they sought to destroy the truth promulgators and their followers. They first cast out from among them the male portion, and sent men to throw stones at them.

"And they brought their wives and children together, and whosoever believed or had been taught to believe in the word of God, they caused that they should be cast into the fire; * * * they took Alma and Amulek, and carried them forth to the place of martyrdom, that they might witness the destruction of those who were consumed by the fire.

And when Amulek saw the pains of the women and children who were consuming in the fire, he also was pained; and he said unto Alma, How can we witness this awful scene? Therefore let us stretch forth our hands, and exercise the power of God which is in us, and save them from the flames" (Alma 14: 8-10).

Amulek, Alma's first convert in the city of Ammonihah, had just recently been ordained to the ministry, and like most young missionaries, was strong in faith, but weak in judgment.

"But Alma [the High Priest] said unto him, The Spirit constraineth me that I must not stretch forth mine hand; for behold the Lord receiveth them up unto himself, in glory; and he doth suffer that they may do this thing, or that the people may do this thing unto them, according to the hardness of their hearts, that the judgments which he shall exercise upon them in his wrath, may be just; and the blood of the innocent shall stand as a witness against them, yea, and cry mightily against them in the last day" (Alma 14: 11).

Many similar historical facts could be mentioned; one will suffice. The righteous apostles whom our Lord chose and ordained were, shortly after His crucifixion, put to death in the most inhuman way. No doubt, these men were just as innocent and unoffending as the women of Belgium, and perhaps more precious in His sight.

Then, why did He allow them to suffer such cruel deaths? Keeping in mind the words of Alma, in the quotation above, let Moroni, the great Nephite general, answer:

"For the Lord suffereth the righteous to be slain, that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God" (Alma 60: 13).

Not that God wishes to punish any of His children; but the law has been given, and justice must be satisfied. He is all-loving, and I am sure His heart is pained when He sees blood so unnecessarily spilt; but although loving and merciful, He takes not from man that "heaven-born right," his free agency. Compulsion is Satan's plan.

"For thus saith the scripture, Choose ye this day, whom ye will serve" (Alma 30: 8).

"For every man receiveth wages of him whom he listeth to obey" (Alma 3: 27).

This is a day of testing. Therefore complain not, but seek comfort from God through prayer and in studying His revealed truths.

Bradford. S. Evan Francis.

"Be thou the cursed, not he who curses. Be of them that are persecuted, not of them that persecute."—Talmud.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held on Sunday, May 28th, 1916, in the Corporation Baths, Kendrew Street, Darlington (Newcastle conference), when six souls were added to the fold of Christ. Elder Earl C. Morgan officiated. Elder John M. Rothlisberger also baptized one convert the same day.

On Saturday, May 27th, 1916, a baptismal service was held in the Feversham Street Baths, Bradford (Leeds conference), when thirteen souls were added to the fold of Christ. Elders David A. Owen, Nathan Groome, and President Eben J. Robinson officiated. After the confirmation meeting, a general Priesthood meeting was called for the brethren of the conference. There were forty-five present, and each one expressed a willingness to do his "bit" in the work, and I feel that, with the help of God, the work here will go along very well.

W. H. Hillyard, Clerk.

Releases and Departures.—The following-named missionaries have been honorably released from their labors and sailed for home May 31st, 1916, per s.s. *Finland*: From the British mission—Gilbert Taysom, Clarence J. Woods, Lars E. Larson, Samuel E. Francis, H. LeRoy Frisby, Joseph R. Gransden, John M. Rothlisberger, Joseph R. Standage, Thomas E. Vance, James Judd, Charles J. Smith, George W. Smith, and James M. Cook. From the South African mission—William H. Lindsay, and B. Glen Kenney. A company of eight emigrants took passage on the same ship, in charge of Elders H. LeRoy Frisby, Thomas E. Vance, and Samuel E. Francis.

DIED.

Hopewell.—At Basford, Notts. (Nottingham conference), May 16th, 1916, as the result of an accident, Edna, the beloved daughter of Brother Harold A. Hopewell, aged two-and-a-half years.

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